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W. T. Purkiser (Editor)

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herald

OF HOLINESS

Church of the Nazarene

June 11, 1969

Jeff

THANK YOU, DAD

(See page 7.)

**"Hear, ye children, the instruction
of a father . . .**

**"Keep thy heart with all diligence;
for out of it are the issues of life."**

Proverbs 4:1, 23



LINCOLN
AND TAD



General Superintendent Stowe

The Gulf Central District— *HAIL and FAREWELL*

PARAGRAPH 622 of the *Manual* of the Church of the Nazarene states: "The Gulf Central District shall include all churches among the colored people in the states of Texas, Oklahoma, Arkansas, Louisiana, Mississippi, Alabama, Georgia, Tennessee, Kentucky, Virginia, North Carolina, and South Carolina."

Under the auspices of the Department of Home Missions this district organization has been delegated the responsibility of promoting holiness evangelism among the Negro people in these 12 states. District Superintendent Warren Rogers has given devoted leadership to this assignment for 11 years. The tremendous geographic spread of this district has made his task a nearly impossible one. But his heroic efforts have resulted in the establishing of 20 fully organized congregations. He has personally recruited many of the pastors and directed them to the Nazarene Training Institute, where they received their theological education under President R. W. Cunningham and his dedicated staff.

After careful consideration, the Seventeenth General Assembly voted to phase out the Gulf Central District and to assign these churches to the districts within whose geographical boundaries they are situated. This was done without either protest march or

debate! It represents the church's conviction that this is the most efficient method for extending our Negro work in this area. The district superintendents involved have pledged their unqualified cooperation. During this assembly year the process of "phasing in" these churches will take place.

This project affords our church a showcase in which to demonstrate the practical implications of the doctrine of perfect love. Our Negro brethren do not seek preferential treatment. They are not "militants"—except in their holy warfare for King Jesus. So we extend them the full fellowship of our district organizations and activities. We give undeniable proof that scriptural holiness transcends all racial and cultural barriers.

There are already indications that this new organizational alignment is providing fresh impetus for home mission endeavors. The Houston District is launching two new Negro churches this summer. One will be housed in the building recently vacated by the relocation of a congregation in Port Arthur. The other is sponsored by the Spring Branch Church in Houston. May this kind of concern become contagious and result in an enlarging continuance of the fine work begun by the Gulf Central District. □

● **By Edward W. Wallace**
Seattle

O Lord, strengthen me to shape the character of my son. I haven't time to waste in mistakes.



PHOTO BY ALAN CLIBURN

Tempus Fugit!

AS WE looked at the beautifully carved, stately grandfather clock, the Latin words written across the face of the clock, *Tempus Fugit*, started a persistent train of thought.

Stevie turned and looked up at me inquiringly, and the impact of that phrase hit me like a thunderbolt. *Tempus Fugit*, "time flies." How quickly the years pass by!

The time I have with my son is all too short. Tomorrow he will be gone: college—a profession—his own home, and I will have only a memory of a little lad clinging to my hand.

As I came into the quaint maple shop a few minutes before, only to browse among the antique clocks, I had little on my mind except the enjoyment of the moment with my three-year-old son. Now suddenly all was changed and I could not free myself from the sense of responsibility in rearing my child in the "nurture and admonition" of the Lord. Two little words made all the difference.

I must teach him now. I must utilize every opportunity to guide and train him, that he might grow up to be the kind of man I would like for him to be—the kind of man our God would have him to be.

There is so much to teach him about life, and the time is so short. I could never teach him of all the pitfalls and snares of life and how to avoid them if I had all of eternity. But I don't have all eternity! I have only a few fleeting years.

I prayed, "O Lord, use me, direct me, strengthen me to direct and shape the thinking and character of my son. May my daily actions be guided

by Thee. I haven't time to waste in mistakes in the training of my son."

Everyone today is so busy. We hardly have time to breathe. Time is precious and we must conserve and redeem every moment from lethargy.

Paul spoke to the Ephesians about "redeeming the time, because the days are evil." Make the most of time lest the temptations of worldly things rob you of opportunities to witness for Christ. Seize every opportunity to witness for Christ and do not allow it to slip through your fingers.

What is time? How much do we have? To whom does it belong? What should I do with it? In the Christian life, we must answer these questions.

Have you ever stopped to think how important time is? It is so common in our vocabulary! How often do you use the word "time" in one day? Time to go to work, time to eat, time for coffee, time, time, time . . .

What is time? A businessman might say, "Time is money." Time is more than the ticking of a clock or the passing of the years. Age is a product of time, but still we cannot define it. About the best we can do in defining time is to say it is a measurement of the sequence among events in history. God controls history and God controls time!

Often we ask, "How much time do we have?" Does time belong to man, or does man belong to time? Man is chiefly occupied with the meas-

urement of time, for man is a captive of time and space. Man cannot go beyond time. Even an astronaut is not freed from time; every minute is carefully considered, and even the moment his feet touch the earth he becomes the captive of a rigorous time schedule of debriefing.

Time belongs to God! Time was created by God. The first measurement of time is designated in Genesis 1:5, "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." God created and granted time to man that he might prepare himself for a timeless eternity.

We are stewards of the time God has placed in our hands. Time can be what you make of it, or wish it to be. It may be frittered away until we lose the concept of its value. We may sit idle and not use it at all until it weighs heavy upon us.

Truthfully, most of us do not know how to use time. We have either too much time or too little.

I have only the space of a lifetime and I must use it wisely.

In my childhood Christmas was so far off it seemed it would never come; yet as I grow older, how quickly one Christmas piles upon another until the swiftness of the approaching future is almost frightening!

We claim to be "too busy," yet it is encouraging to know that God said there is a time for everything. "To every thing there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1). There is a time for prayer and a time for play; a time for worship, and a time for work; a time for witnessing, and a time for waiting on the Lord.

In my teen years at home I made this statement to my mother: "If we're too busy to pray, we're

(Continued on page 13)

FROM THE FATHER'S DAY MEMORY MAILBOX . . .

Letter from a son to his dying father

Mr. Byron Gastineau died June 20, 1968, at the age of 57 from a heart attack. A week before his death he received the following letter from his son, Chuck.

Dear Dad:

Father's Day is fast approaching and I wanted to be sure to write a note to send with the card.

Unfortunately we don't tell those we love how much they really mean to us often enough—usually only on special days like Father's Day.

We—and I am sure I speak for all the kids—feel fortunate to have had a dad who was interested in our spiritual life and also one who had control of his children. I am in a position to see where so many parents have absolutely no control over the kids, and during this period in their lives they need to have some guidelines and expectations.

Dad, you and Mother have given me a heritage which would be the envy of many. I realize that the tangible things may not have been as great as some parents gave their children, but far more important than these are the intangibles. I

think of the encouragement when I wanted to quit college because of the many problems. The many hunting and fishing trips we took together. The family altar.

I'm afraid that I haven't at all said what I intended to say, but through it all I want you to see that I feel fortunate and hope that my girls will think as much of me.

Love,

Your son

Letter from a dying father to his son

Mr. Richard Harold Stahly died September 26, 1968, at the age of 27 from a malignant brain tumor. Two weeks before his death he wrote the following letter to his two-year-old son, Michael.

Dear Son:

By the time you are able to understand this, I may not be there to explain it to you. So I am writing this letter, which I trust will carry my desires and aspirations across the years.

Son, first of all, love Jesus Christ and put Him first in your life, as I have tried to do. Be honest and brave and do your best in all that you do.

Honor and respect the Church of the Nazarene above all other organizations, for its leadership and foundations are right and true. Do not be misled by other thoughts and ideas.

Respect and care for your mother and love her always, for I love you both very much.

Remember that the most important things in life are not material, but spiritual. For there is a life after death and Christ is the answer.

I love you, Son, and I desire the best for you throughout your entire life.

Your father

ABOUT THE COVER . . .

The statue of Lincoln and his son, Tad, stands on the west side of the capitol grounds at Des Moines, Ia. It is the work of Fred Torrey of Des Moines, and was unveiled to the public November 19, 1961. This statue is claimed to be the only one of Lincoln with any of his family. It is a fitting symbol of the American father, especially on the third Sunday of June each year as Dad is remembered on Father's Day—this year, June 15.



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COVER PHOTO: Louis C. Williams



What's the *Climate* in Your Home?

MARK TWAIN is reputed to have said, "Everyone talks about the weather, but no one does anything about it." This statement is still true generally, even though we may do something about what it does to us by dressing accordingly or preparing for it in other ways. Also scientists are able to change it to a certain extent and by the use of chemicals cause it to rain. Be that as it may, there is, and has always been, extreme interest in weather and climate.

Meteorologists tell us that there is a distinction between the terms "climate" and "weather," even though they are often used interchangeably in everyday speech. Weather is the temporary, prevailing atmospheric conditions at a given time and place. Climate is the overall pattern of weather over a long period of time.

However, we often use these two terms in other ways. For example, we apply the words to attitudes existing at a given time or place. We say, "The prevailing climate of the stock market was generally optimistic."

We could use these terms also in reference to the spiritual status of home and family life. The question here could be asked, "What is the spiritual climate of your home? Is it such that you are glad to live there, or does it fall short of being comfortable and genuinely Christian?"

Surely the Christian ought to be concerned about the spiritual climate of his home. For even though it is true that not much can be done about the atmospheric weather, something can be done about the condition of the climate in the home.

No home automatically has a favorable climate,

but such can exist by prayer and effort and co-operation. And the home does not need to have only an occasional day of good weather, but can possess an overall, prevailing favorable climate.

Uncertain weather in the home, which changes according to the conditions and moods of a particular time, is not only less than desirable, but is also unnecessary. It breeds frustration and insecurity in the home, and makes for all kinds of problems for those living there.

Someone at this point says, "It is impossible for things to always go right in the home." And it is true that problems do occur. But if a Christian climate prevails, when these problems and difficulties occur, they can be resolved much more easily—with a minimum of "storm and tempest." The Spirit of God in the home makes it much easier calmly and intelligently to resolve these problems.

If climate consists of weather, to have a Christian climate prevailing there must be individual days of Christian weather occurring. And if a Christian climate is desirable, we could note those things which make for good Christian weather.

We need to note that, in one sense of the word, we are not capable of controlling the climate and weather of our homes alone. Christ must first become the Lord of our lives and the Lord of our homes. His presence in our hearts and homes helps us here.

The starting point must be in surrender of our lives and our homes to God's will and direction. Only thus can any semblance of Christian

weather and climate prevail. He is indispensable.

This does not mean that there is nothing we must do to bring this about. But we must realize that we must cooperate with Him.

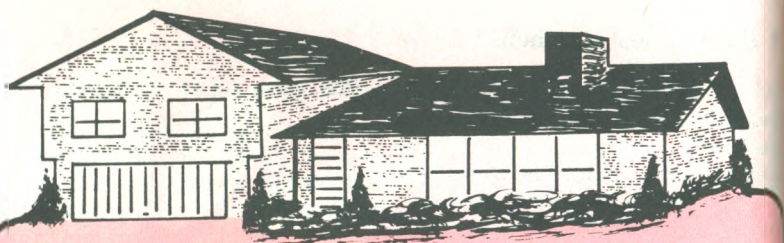
A family altar should be established. It is not just a statement that "the family that prays together stays together." It is a fact of Christian homelife. For around the family altar problems can be resolved as prayer is made, and the Bible is read, that seem insoluble otherwise. Strength and help and unity of purpose are derived from God as we humbly submit ourselves to His will. A family altar is a must in possession of a Christian climate in the home.

Love and understanding must be nurtured. In parent-child relationships, frustration over disobedience, although perhaps justified, should give way to wise and firm discipline. When punishment is being administered, it should be bolstered by love and understanding. Satan would bring confusion and chaos at these times and shipwreck to the vessel of family unity and love.

Consistency (which has been called a jewel) and respect also enter in here—consistency and respect in our understanding of others in the family. Tolerance, within limits of love and good sense, will help the climate of the home.

These principles and others, wedded to the supremacy of Christ in the home, will bring a deep and meaningful loveliness to home and family life. And disruptions, instead of upsetting the climate, are resolved in an atmosphere of Christian love and understanding.

Thus we can have homes in which love and joy; understanding based on respect, consistency, and tolerance; and the rule of Christ become the climate. Complaining, frustration, hurt feelings, criticism, bitter words, animosity, division, disrespect, and arguing certainly make for a poor climate in the home. Such a frigid climate need not exist. Instead, a comfortable and temperate climate can exist, if we make Christ the Head of our homes and if we will allow Him to help us work out problems together. As love and prayer and trust prevail, warmth and joy can come to our homes. □



Faith at Home

The Promise Book

OUR LATEST mail-order catalog had just arrived, full of thousands of items to tantalize my imagination and whet my appetite for the "better things of life," as the advertisers put it.

Knowing I should be ironing tomorrow's school clothes, I hid the catalog under a couch pillow. Out of sight, out of mind, I told myself and went about my work.

Actually, I did forget about it until after school. Then the children burst in, throwing sweaters, books, graded papers—good and bad—over every available surface of our living room.

Squealing her own special greeting, the baby joined in this hectic homecoming by running in circles around everyone's legs. Of course, during the good-natured wrestling that followed, the pillow was shoved to one side, uncovering the treasure beneath.

I rescued it when eager hands began using it for a tug-of-war. "Sit down!" I used my no-nonsense look. They let go, each assuring me, "I had it first. . . ." I plopped on the couch.

As they crowded around, I said, "We used to call these wish books," and began leafing through. "We'd make lists, either in our heads or on paper, of all the things we'd like to have—if we had the money."

Susan sighed sympathetically. Teen-agers never have enough funds.

"Sooner or later," I said, "we had to face facts. We couldn't have all of those items we wanted. That's as true today, too."

I closed the catalog and reached for our Bible. "Now here's a Book full of exciting gifts. When we become Christians, we can turn these pages and know they are *all* truly ours. They're promised."

My hands searched for the passages. "You don't have to worry about them rusting, like your wagon did, Tommy. They'll never fall apart, like some of the toys you youngsters have had," I explained. "These will be ours as long as we live—until we go to be with Jesus, the most wonderful Gift of all." It was quiet; the catalog forgotten. "In fact, the greatest promise in the Bible is that we'll live forever with Him."

So we read, turning to one description after another of God's bountiful supply of blessings. The wish book, containing only the best the world could offer, seemed quite meager next to our Promise Book, filled with the finer things of eternity.



By Rosemary Lee
Worthington, Ohio

I DON'T know which awakened me, the deep gong of the school bell sounding the fire alarm or the sudden squawk of Dad's old bedsprings as he struggled into his trousers and shoes and raced out the door to join the bucket brigade.

Moments later I too was dressed and tearing along the moonlit street to the scene of the fire.

Perched high on a pile of lumber just far enough from the blaze to be reasonably safe and out of the way, we kids watched in bone-deep excitement as our fathers and brothers pitted brains and brawn against the vicious inferno with its tongues of flame shooting in every direction, determined to consume the lumbersyard and planing mill.

With the thunderous old steam locomotive hauling tank after tank of water from the railroad water tower half-a-mile away, the fire was finally defeated. But the arsonist was never caught.

Dad didn't know he was teaching me responsible citizenship as he fought that fire and the many others that so often threatened our pioneer hamlet in the densely forested foothills of the Canadian Rockies. Neither was he thinking of the example he was setting when, as a councillor, he spent so many unpaid and thankless hours on community improvement. They were just things that needed to be done and he did them.

Nor did he realize he was instilling in me an abiding concern for mistreated children the day we found Jeannie's back crisscrossed with flaming welts from a vicious whipping. There was no welfare department to turn to, but Dad wasn't afraid of becoming involved. The fire-and-brimstone tongue-lashing he gave Jeannie's father that day secured her safety for the rest of their stay as our next-door neighbors.

It wasn't that Dad couldn't wield the strap himself. He could! And he did! But only enough for me to know that the result of disobedience was one of life's certainties. And each episode left me with a renewed respect for authority which has made it easy for me to accept the authority of God.

In the same way, it is easy to believe in God's love because I knew so much of Dad's love. During the depression, that love sent him tramping 18 miles over rutted wagon trails to collect a few dollars owing him, so he could get me a birthday present. But the same love always demanded that I stand tall and aim high in spite of most difficult circumstances.

His love included outsiders too. The poor old man on an acreage a few miles out of town—he would have been alone for Christmas but for Dad's kindness. How he enjoyed our simple dinner and family fellowship!

And the young hoboes. During those lean years scores of them dropped from freight cars and came knocking on our doors, humbly asking for wood to chop or a walk to shovel that they might, in some measure, earn a meal. None of them was ever turned away from our door, but one young man stayed on to become a beloved member of the family for a couple of years.

I wonder if Dad knew that sharing the little we had would leave us so much richer.

It's hard to know just where love blends into compassion, but Dad knew compassion too. Compassion for such as seven-year-old Alice, the eldest of six children whose parents were dying of tuberculosis.

Not content with helping fill the neighborhood Christmas box with necessities, Dad included his best socks for Alice's father and then insisted that I give Alice my beloved, nearly new mama doll and her baby. Although I had other dolls, I protested tearfully. But Dad was adamant and I learned a cherished lesson in compassion.

And perhaps that was my first glimmer of understanding of the great, compassionate heart of God.

In material things Dad was a poor man all his life, but the standard of living which was his legacy to me is a blessing beyond measure in my Christian life. I wish I had told him so. □

• By Mrs. Esme James
Red Deer, Alberta, Canada

**THANK
YOU
DAD**



You Have to Touch Base

Y'ER OUT!" was the clamor cry and the third-base umpire jerked his right thumb up over his shoulder.

No, that wasn't part of a religious service. It did, however, teach a practical spiritual truth. You have to go back and touch the base.

The base runner had scampered to home plate on a fly ball hit to the outfield. The alert fielder had thrown the ball to the third baseman, and as soon as this man caught the ball and stepped on third base the umpire called out his decision.

You see, the runner had neglected to touch the base after the catch. He just hurried to cross home plate. But the rules of the game clearly state that a base runner cannot advance on a fly ball unless he touches the base after the catch.

This matter of touching base is important to the Christian race also. "You have to go back and tag up," they say on the ball diamond. In this Christian way, it means that you have to make vital contact with the living God.

I had not been a Christian a week when a well-proven old Christian worker came to me and said, "If you purpose to live for God, pray through every day."

I suppose that expression "pray through" has been lost in the generation gap, or someplace. At least I don't hear it very often anymore. But I knew what the old saint meant.

"Praying through" was a colloquial expression in our area that meant getting clear through to God. It meant the praying soul

would get a response from God. The Spirit of God would bear witness with the spirit of the seeker until there was a vital assurance.

This put a joy in the soul and gave a confidence and boldness to the spirit. It made Jesus and the way of holiness beautiful and desirable, and the things this world holds dear looked ordinary and transitory.

That old warrior of God, who had rescued so many, knew if a Christian would go back and touch base (make vital contact with God) every day, Satan and this world would have little chance to upset him.

In the baseball game, even though the runner came across home plate, he didn't score because he hadn't gone back to touch the base. Could this be part of the reason so many Christians in name are barren in fruit, barren of soul passion, and barren of testimony? It might be the reason churches can go month after month and even an entire year without winning new people to Jesus Christ. They are not going back and tagging the base.

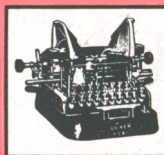
We have made some wonderful progress in some of the ways we carry on God's work. But there are some things that are basic and must ever remain unchanged. One of those basics is that vital spiritual life is only in God. For us to be alive spiritually requires our making contact with Him—to be born of the Spirit, to be baptized with the Spirit's fullness, and to keep the living flame kindled in our hearts.

For years I served as a pastor. I found at times I must shut myself alone with God to make special contact with Him for my own soul's good. When our altars would be barren of new seekers

(Continued on page 9)

50 YEARS

AGO...



In the
Herald
of Holiness

TO MY mind, God has raised up the Church of the Nazarene in the last days of this world's history to offer the church one more scriptural opportunity to get back to God and the Bible before Jesus comes. . . .

Bless God, I am ready to fight the devil as long as I have a fist, and bite him as long as I have a tooth to do it with. . . . Our only hope of heaven is in the atonement. . . . So, beloved, in spite of all of the devilry that has been pulled off for the last 25 years in the big pulpits of the land, it is a blood redemption—or a sin-cursed rejection that will surely put the blood rejecter in the pit of hell. Although he may be a cultured preacher, he will go into that place of death and damnation as quickly as if he was a saloon keeper, for it is the blood that makes the atonement for the soul. . . .

Preachers, fill your head and heart with the love of God and the Bible, and hurry out into this poor, lost world, and tell the dying multitudes that Jesus shed His blood on the cross that they might have life, and that they might have it more abundantly.

Glory to God! Glory to God, we will do it! I know you will, for it's up to us to do it. We must have a real revival in every one of our churches on the face of the earth, in the homeland and in the foreign field.—BUD ROBINSON.

June 11, 1919



for a period, then it was time for me to get alone with God (to go back and touch base) and beseech Him to move in our midst, that souls would be converted and sanctified wholly and His name glorified. Never once did He fail.

Christians don't turn back to sin or the things of this world if they are taking time to go back and tag up. Failure comes because of the neglect of this one principle, making vital, life-giving, life-strengthening contact with God. It is not merely a matter of praying or reading God's Word, but a matter of that vital contact with the Heavenly Father. The old Christian worker was right. "Pray through every day."

No preacher or teacher ever ad-

vocated compromise with the world or sin if he was keeping up this vital contact with God. The way of compromise is taken only when the open line to the heart of God is shut off. It can be closed by neglect, or selfishness, or greed, or pride, or self-will. And when man gives place to these things, it is most amazing how spiritual blindness overtakes him.

Keeping that vital contact with the living God by "praying through" is not only the best defense against sin and defeat; it is also the door to spiritual growth and fruitfulness. The experience of the ages, as recorded in the testimonies of the saints, reveals that, as these men and women made this vital contact with the God of heaven, He revealed himself and

His way more and more. The more He revealed, the more they longed to be like Him. Soon they found themselves abandoning all to His will alone, body, soul, and spirit. Just to be wholly His was their one desire. Christ is everything!

The Heavenly Father treated them just as He treats us today. He accepted the gift they placed upon the altar. He cleansed their hearts of inbred sin. He overflowed their lives with the fullness of the Holy Spirit, and they went forth to walk with Him in holiness in the midst of a crooked and perverse generation.

They never ceased going back to touch base. If we follow the same course, we will make it. If not, the run will not count when we cross home plate. □

• **By Paul T. Culbertson***
Pasadena, Calif.

Communication and Family Health

ARE YOU in good communication with your husband? Your wife? Your children? Your parents? Your brothers and sisters? If you answer is, "Yes," then you are making a positive contribution to family health.

What is meant by "communication"? The rational, meaningful sharing of ideas through language? It is that. But it is more. It also includes the willingness, capacity, and skill to share life's ideals and values, its joys and sorrows, its hopes and fears.

Thus defined, where there is open and honest communication, and a growing desire and capacity to communicate, there is family health. In such a family there are fewer and fewer "blocked off" areas. There is more and more genuine understanding.

How can we develop this enlarged capacity for wholesome interpersonal relationships with others? How can we progressively overcome the blocks and barriers which keep us from understanding one another at life's deepest levels? Here are some specific suggestions:

First, by the grace and power of God, let us each seek to become the very best possible persons ourselves. Through genuine repentance and sincere faith in the Lord Jesus Christ our sins may be forgiven. The guilt of the past may be

completely removed. Through the cleansing and empowering ministry of the Holy Spirit our inner natures may be purged and our basic personality weaknesses fortified.

We may then accept ourselves because we are "accepted in the beloved."

Wholesome self-attitudes and a good self-image are of crucial importance in the way we "see" other members of the family and in the way in which we approach the solution of family problems.

Second, we need to guard the personal integrity of every other member of the family from the oldest to the youngest. Each one is a person of infinite worth, made in the image and likeness of God. Each person is an "end" in himself, and, in God's plan, is to be respected and loved—never reduced to the status of a "thing to be used."

Each person has certain rights which must never be violated if communication in the family is to be maintained and improved. Each person has a right to privacy, which must be guarded at all costs. Each one has a right to his own secrets, and the right to share them with whom he chooses, and at the time he chooses. Every person in a healthy family will have "business of his own."

Third, we must remember that conflict in a family is not only inevitable, but can and should

(Continued on page 13)

*Professor of psychology, Pasadena College.

Editorially Speaking

By W. T. PURKISER

Open To the Spirit

In the Phillips translation of I Corinthians 8:3, there is a remarkable rendering of Paul's words concerning the effect of love for God. It reads, "If he [any man] loves God, he is opening his whole life to the Spirit of God."

There is, to be sure, a considerable measure of freedom in this version of the text. Yet it quite well pictures the way the love of God opens doors in our lives to His Spirit.

Most people live behind closed doors as far as the Holy Spirit is concerned. Shut up within the castle of Self, they are all but impervious to the Spirit of God.

The first entry of the Spirit is gained at the time of which Jesus spoke when He said, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). The sin is unbelief; the righteousness, that of the risen and ascended Lord; and the judgment is that which rests upon "the prince of this world" (verses 9-11).

When the conviction of the Spirit is permitted to deepen into repentance and faith, then the individual is "born of the Spirit" (John 3:6) and becomes a child of God.

But this is not the end. Jesus further promised, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:15-17).

It is the settled and fixed abode of the Spirit in us that produces the holiness of heart and life "without which no man shall see the Lord" (Hebrews 12:14). No human effort can do it, and no human achievement will suffice.

But paradoxical though it seems, there is a continual opening of the whole life to the Spirit that should never end. The hinges must be kept oiled, and the locks off the doors. No part of life can be closed off from the Spirit, be it public or private.

WE MUST BE OPEN to the Spirit of truth. An open heart and a closed mind do not belong together. No one can say to the Holy Spirit, "Now I know it all, and have no need that You teach me more."

After 350 years, the words of Pastor John Robinson to his little flock setting out from Delft haven for the New World are still true: "I am verily persuaded the Lord hath more truth yet to break forth out of His holy word." The source of this truth is "His holy word." The Teacher is the Spirit of truth.

Every great epoch in the ongoing of Christ's Church in this world has come about at least in part because someone was open to the Spirit of truth. We cannot draw boundaries for the sovereign Spirit and say, "Thus far shalt Thou lead us and no farther."

This in no sense means that every new idea is from above. In spiritual matters, unless it breaks forth out of God's holy Word, novelty is rightly suspect.

But the scribe who "is instructed [by the Spirit of truth] unto the kingdom of heaven . . . bringeth forth out of his treasure things new and old" (Matthew 13:52).

Some people major on things new. By so doing they are in danger of losing their moorings in the historic faith "once delivered to the saints."

But more of us are prone to major on things old. A. W. Tozer had some strong words for us: "Christian literature, to be accepted and approved by the evangelical leaders of our times, must follow closely the same train of thought, a kind of party line from which it is not safe to depart. A half-century of this has made us smug and content. We imitate each other with slavish devotion and our most strenuous efforts are put forth to try to say the same thing that everyone around us is saying—and yet to find an excuse for saying it, some little safe variation on the approved theme or, if not more, at least a new illustration."

It need not be that way, if we will open our minds as well as our hearts to the Spirit. We shall "try the spirits," to be sure, "whether they are of God" (I John 4:1). And when the Spirit of truth casts new light on God's holy Word, we shall not fear to follow.

WE MUST BE OPEN to the Spirit in guidance. It is those who "are led by the Spirit of God" who "are the sons of God" (Romans 8:14).

This is something more than openness to truth. Many have a great deal of truth they do not live by. They have much light but do not walk in it. The result is only the greater condemnation.

It is a sobering fact that the world is not much impressed by what Christians believe. It is very attentive to the way Christians behave.

William Barclay has said, "If the Christian is just as likely to collapse under sorrow, if his life is just as frustrated and unsatisfied as the life of the non-Christian, if he is just as worried and anxious, just as nervous and restless, just as guilty of petty dishonesty, of self-seeking, of measuring everything by material values as the man who makes no profession of Christianity, then quite clearly no one will want Christianity because the obvious conclusion is that it makes no difference anyway."

The guidance of the Spirit is of particular importance in confused and confusing times. When old certainties are being challenged, and stable ways of life are being blown away in a whirlwind of change, we must lean heavily on the promise of Jesus, "He shall guide you into all truth"—considering truth, as it is here, not mental furniture but reality in living.

THEN WE MUST be open to the Spirit in prayer. He is "the Spirit of . . . supplications." "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit . . . [himself] maketh intercession for us with groanings which cannot be uttered" (Romans 8:26).

To be sure, none of us completely understand the workings of intercession. But it is more important that we undertake it than that we understand it.

It is particularly important that we be open to the Spirit in this vital area of the Christian life. One must avoid such tension as would block receptivity. We may be so intent on making our point with the Lord that we fail to listen to Him.

Perhaps "alert" is the word we want to describe the best attitude in prayer. Prayer need not be strenuous, but it is always serious.

One great devotional writer states well the indispensable value of prayer in the Spirit: "It is, therefore, necessary for the Spirit of God to burn into our hearts this mystery, that the most important work we have to do is that which must be done on our knees, alone with God, away from the bustle of the world and the plaudits of men."

Openness to the Spirit is a two-way street. He has unhindered access to every area of our beings. But we also have access to all the values He alone can bring to the Christian life.

It is God's Spirit who sheds abroad in the heart the divine love without which the Christian life quickly sinks into a sort of grudging bondage. "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we

dwell in him, and he in us, because he hath given us of his Spirit" (I John 4:12-13).

May God grant to us all to love Him more and more, that the whole of life may be open to the Spirit of God. □

The Most Timely Gift

Many years ago Matthew Henry wrote: "When Christ died He left a will, in which He bequeathed His soul to His Father, His body to Joseph of Arimathea, His clothes to the soldiers, His mother He gave to John, but to His disciples, who had left all for Him, He left no silver and gold, but something that was infinitely better—His peace."

Peace is a gift always timely, but so much more in the strife of today's world. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

We shall never understand this peace Jesus promised if we forget that it is "not as the world giveth." The world has little enough peace to give, but when it does, the peace is the tranquillity of outer circumstances.

People living without Christ may find a sort of serenity in a quiet countryside, in single-minded pursuit of some cherished goal, or in favorable conditions of life. But it is peace that is quickly shattered in the ever-changing scene of circumstance.

The "peace that Jesus gives" is not of this sort. As far as outward affairs are concerned, the words of Christ are, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matthew 10:34-36).

John Wesley explained the apparent contradiction between peace and the sword with a familiar illustration. "The bottom of the soul may be in repose," he said, "even while we are in many outward troubles; just as the bottom of the sea is calm, while the surface is strongly agitated."

The busiest life has need for and can have what has been called "an inner sanctuary at the core of one's activity." It is here we find tranquillity in the midst of turmoil and the strength of inner peace in the midst of the most perplexing problems.

The peace of God "which passeth all understanding" is not an achievement. It is an inheritance. It is not a goal. It is a result. It is a way of life that rests in resources only a surrendered soul can know. It is the gift we need above all in the struggle and strife of these times. □

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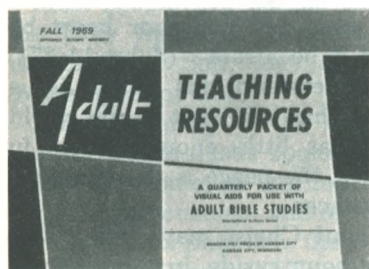
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**GOD'S
WORD**



**FOR TODAY'S
WORLD**

Tempus . . .

(Continued from page 4)
busier than God intends for us to be." She has never let me forget those words, though I lead a busy life today, I do not intend to forget.

Take time out from those "great, important" events of life to enjoy what God has given us to enjoy.

Cassian tells a story of St. John the Apostle. One day John was found playing with a tame bird. A most rigid brother rebuked him for wasting his time, whereupon John answered; "The bow that is always bent will soon cease to shoot straight." Stewardship of time is not only giving to God the time in service due unto Him but also includes a time for relaxation, for which God allows.

We must learn to budget our time so that we have the proper amount for service to God, enjoyment in life, dedication to our family in training and playing with the children.

Taking my son's hand in mine, I turned away from the grandfather clock and the phrase *Tempus Fugit* with a prayer in my heart: "O God, help me to number my days. Help me to be a good steward of the time You have allotted unto me. For it will not be long until the angel will stand with his hand upraised and declare 'that there should be time no longer' (Revelation 10:6)."

Communication . . .

(Continued from page 9)
be highly desirable. The home is a society in miniature. In it are found all the fundamental conflicts of society: the sex conflict between man and woman, the conflict between one generation and another, and the conflict between the strong and the weak.

The challenge to a successful Christian family is not to eliminate all conflict. Rather, it is, by the grace and power of God and our own intelligence, to lift ("sublimate") all of the inevitable conflicts of life to a moral and spiritual level, so that they become expressions of love and goodwill rather than of hostility and resentment. And when this is done in the family, there is hope for our bewildered and troubled world!

Again, communication in the family is enhanced when the members, especially the parents, continue to develop personality structures of "flexible strength."

This means that they must think through the basic issues of life and develop a few intelligent, God-given convictions about life and its meaning for which they are willing to live as well as die! But it means also that they have learned to distinguish

among their values, and are willing to learn the art of "fitting in" with others, including their children, when no moral issues are involved.

Wholesome adaptability in family matters is an evidence of personal security, as well as intelligent, discriminating thinking. It is an indispensable ingredient in wholesome communication.

Finally, family communication is strengthened when all the members "keep short accounts with God" and with man. This simply means that we develop the moral courage to seek immediate forgiveness when we do wrong, or make mistakes and blunders in our relationships toward one another.

Often we as parents must take the initiative, even in our relationship toward our children. But it is wonderful to behold and experience how following the counsel of our Lord (Matthew 5:23-24) serves to remove tensions and misunderstandings and brings the joy and peace of reconciliation.

As the late Dr. James B. Chapman often said, "A wise general never attempts to defend too long a line." Lit-

tle misunderstandings, unresolved, have a great tendency to "snowball," and become almost unsurmountable barriers. The counsel of wisdom is, "Take care of them at once."

What a wonderful way to live, closing each day with "nothing between" in our relationship to God and the members of our families! Love is expressed not only in a positive way by doing "loving acts." It is also expressed by admitting when we fall short of the ideal, and humbly seeking pardon and reconciliation.

Honest and open communication will not, in itself, solve all of the interpersonal problems of the family. Some problems, such as the clash of personality and temperamental types, are insoluble. We simply have to live with them.

But an indispensable factor in solving the solvable problems, and living creatively if not joyfully with the insoluble ones, is found in developing an increased capacity and willingness on the part of all members of the family to engage in open and honest communication. Yes, where there is such communication, there is good family health. □

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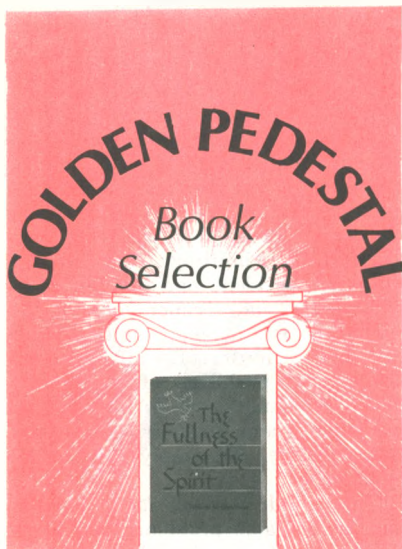
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THE FULLNESS OF THE SPIRIT

By William M. Greathouse

The word "fullness" is crammed with meaning. It and its related word forms are frequently used in the Bible. How blessed the thought that God's grace and mercy are not doled out in skimpy portions! We can be filled with joy, with the fruits of righteousness, with all the fullness of God, with knowledge. The only limitation to God's endowment is our capacity. But God can enlarge that—"Enlarge my holding space, O Lord!"

To be filled with the Spirit is not a visionary, idealistic, spiritual attainment. The Bible speaks of individuals who were thus filled. It was a requirement for those selected for responsible positions in the Early Church.

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Pro: Service in Retirement

I wish to say thanks for the *Herald of Holiness*. I have read it for a good many years. I think it was never better than now.

I love the Church of the Nazarene. Glad I had a little part in building the kingdom of the Lord through the church.

While I was in active ministry, the church was good to me, and now that I am retired I am getting my retirement and all the literature free.

I do not want to sit on the shelf doing nothing. Even now I find that our world needs ministering to in lots of ways. So I visit the shut-ins, the aged, and the sick, or whomever I find who needs a prayer and help, and God blesses me in doing it.

Besides, there is prayer. I can pray for those who are in the battle's front—the local pastors and churches, the general leadership of our church, the missionaries around the world; also the Publishing House, which is doing a great service to us. . . .

REV. MRS. FRED C. MYER
Florida

Pro: Restitution

Referring to question No. 2 in the "Answer Corner" in the *Herald of Holiness* dated January 29, "I have a man in my church who before his conversion stole tools while in the army. Now he has been converted

and is making restitution. Where and how do you return stolen goods to the army?"

I am not able to say what should be done with the tools, but restitution may be made by sending money to the Treasury Department, Bureau of Accounts, Accounting Staff, Room 332, Annex 1, Washington, D.C. 20226.

The symbol and title of a general fund receipt account is as follows:

1210—Contributions to "Conscience Fund"—money voluntarily paid to restore amounts which the donor considers to have been wrongfully acquired or withheld from the government. Also includes moneys from individuals (known or unknown) motivated by personal feelings to ease their conscience from wrongful acts against others.

All taxes, customs duties, gifts, etc., are deposited into the treasury as a general fund receipt.

I hope this will help with any future problems you have in dealing with people who want to make restitution.

CATHERINE V. ARRINGTON
Maryland

NEWS OF REVIVAL

A SPIRIT OF REVIVAL already begun through prayer and visitation culminated in a great series of revival meetings at the Gaithersburg, Md., church. God used the skillful and anointed preaching of Rev. Mrs. Doris McDowell, evangelist, as several new families were saved, sinful habits broken, and the church blessed in every service. Rev. James B. Jones is pastor.



"CARAVANERS WILL PRODUCE—GIVE YOURS A CHANCE," says Pastor John Lawwill of this fine group from his Fairmont (W. Va.) First Church. One way they have "produced" this past year is leading the "Herald of Holiness" campaign by securing 126 subscriptions. The goal for the church was only 108. In operation for only three years, the Fairmont Caravaners have an enrollment of 56, with an average attendance of 40. The five small children in the center of the first row in the photo are members of the Papoose group, ranging in ages from four to six, who learn scripture right along with the older groups. Said the pastor, "We in Fairmont are convinced that the church of tomorrow can and will complement the church of today. In Caravan, we are building our leaders of the future."



NORTHWEST OKLAHOMA WINS REGIONAL BIBLE QUIZ

Cheers and thunderous applause resounded through the Herrick Auditorium (see photo) at BNC during the rounds of quizzing needed to determine the winner in the triple-elimination, BNC regional Bible quiz tourney.

Of the 11 districts in Oklahoma, Texas, Louisiana, and Arkansas, the Northwest Oklahoma team placed first, with South Arkansas second, and Dallas third.

The winning team, coached by Rev. W. O. Boomer, of Medford, Okla., included Eddie and Leslie Hall of Blackwell Southside; Kenneth Fechner of Perry; Gary and Becky Morsch of Oklahoma City Lakeview Park.

Top five scoring quizzers in the zone were Eddie Hall of Northwest Oklahoma, Cindy Burrows of Dallas, Mike Glaze and Bob Smith of South Arkansas, and Ramona Whitaker of Louisiana. □

TREVECCA AWARDS BIBLE QUIZ SCHOLARSHIPS

Nine \$100 scholarships from TNC were awarded to the top Bible quizzers from the Southeast Educational Zone.

The scholarships went to the members of the winning district team—

South Carolina—and the regional team, made up of the highest scorers.

South Carolina team members are Brenda Whiting of Charleston Heights; Mike Mort and Leslie Ashworth of Beaufort; Irene Hucks of Chester; and Jeannie Griffith, Sumter.

Top scorers were John Carey, East Tennessee District; Mike Mort, South Carolina District; Mary Ann Wright, Tennessee District; Debbie Bailey, Georgia District; and Linda Stover, Alabama District.

The purpose of the quiz—centered in the Book of Acts—was to involve young people in meaningful Bible study. □

ANCHORAGE CHURCH GIVES \$571 ON L.A.N.D.S.

A number of checks have been coming in in response to the Home Missions L.A.N.D.S. ads in the *Herald of Holiness*. The Hillcrest Church in Anchorage, Alaska, at last report, has sent in the largest offering to help us buy land—\$571.10. The pastor is Rev. Albert Miller.

While only a few checks have been received to date, we are hopeful that our entire church will be awakened to the financially starved condition of the home missions program in the domestic districts and will rally to the support of this 10 percent missionary special to provide land for new home mission churches. □

MOVING MINISTERS

R. Earl Cotton from Freeport, Tex., to Lufkin (Tex.) First.

David Cox from Nazarene Theological Seminary to Anderson, Calif.

NAZARENE CAMPS

June 28—July 6, UPSTATE NEW YORK, District Center, 120 White Church Road (eight miles S.E. of Ithaca on Route 79 to Route 330), Brooktondale, N.Y. 14817. Charles Strickland and Stuart McWhirter, evangelists; Norman Howerton, missionary; Wally and Ginger Laxson, singers. J. T. Gasset, district superintendent.

June 30—July 6, ALABAMA, new campsite—30 miles south of Birmingham, near Calera, Ala. Eugene Stowe, Mark Moore, evangelists; Ron Lush, singer. Reeford Chaney, district superintendent.

June 30—July 6, DAKOTA, Nazarene campgrounds, Sawyer, N.D. 58781. H. E. Hegstrom, evangelist; Rev. and Mrs. Ted Hughes, missionaries; James Maine, singer. J. Wilmer Lambert, district superintendent.

June 30—July 6, LOUISIANA, District Center, Route 71, Pineville, La. 71360. Mendell Taylor, Gene Fuller, evangelists; Jim Bohi, singer. T. T. McCord, district superintendent.

June 30—July 6, NEW ENGLAND, Nazarene campgrounds, Frances Street on Route 28 (15 miles from Boston) North Reading, Mass. 01864. Ray Hance, evangelist; Harry Rich, missionary; Rev. and Mrs. Earl Hollett and Rev. and Mrs. Richard Clifford, youth and children's workers; DeVerne Mullen, singer. Kenneth Pearsall, district superintendent.

June 30—July 6, SOUTH CAROLINA, Nazarene campgrounds, five miles south of Batesburg, S.C., on Hwy. 391. John L. Knight, Hardy C. Powers, evangelists; Paul McNutt, singer. Otto Stucki, district superintendent.

DISTRICT ASSEMBLY INFORMATION

NEW ENGLAND, June 18-19. Eastern Nazarene College, Wollaston, Mass. 02170. Host Pastor: A. Gordon Wetmore. General Superintendent: Dr. George Coulter.

NORTHEAST OKLAHOMA, June 18-19. Central Church, E. 35th St. and S. Jamestown, Tulsa 74145. Host Pastor, Eugene Sanders. General Superintendent: Dr. V. H. Lewis.

CANADA WEST, June 19-20. Canadian Nazarene College, 1301 Lee Blvd., Winnipeg 19, Manitoba, Canada. Host Pastor: Alden Aikens. General Superintendent: Dr. Orville W. Jenkins.

NEBRASKA, June 19-20. First Methodist Church, S. Ave. A, Kearney, Neb. 68847. Host Pastor: Eldon Russell. General Superintendent: Dr. Samuel Young.

NEVADA-UTAH, June 19-20. First Church, 1018 E. 21st South, Salt Lake City, Utah 84109. Host Pastor: Kenneth Ball. General Superintendent: Dr. Edward Lawlor.

VITAL STATISTICS

DEATHS

MRS. NEVA (NEWELL) FENDER, 49, died May 2 in Spokane, Wash. Funeral services were conducted by Rev. Perry Winkle and Rev. Clifford Smith. She is survived by her husband, Orville; two sons, Douglas and Darrel; three daughters, Mrs. Paul (Marie) Barber, Mrs. Ron (Janie) Crowder, and Miss Neorla; four grandchildren; her parents; two sisters; and one brother.

FRANCIS EUGENE DODGE, 58, died Apr. 13 in Eau Gallie, Fla. Funeral services were conducted by Rev. James D. Blackman. Surviving are his wife, Lottie B.; two sons, William E. and David A.; three grandchildren; his mother; and a sister.

MRS. MARY SILER, 95, died May 2 in Van Nuys, Calif. Funeral services were conducted by Rev. Darrell Rotz. Interment was in Glen Haven Memorial Park.

BRENT C. WILLIAMSON, four, killed by a car Apr. 27 in Newmarket, Ontario, Canada. Funeral services were conducted by Rev. L. Hemphill. He is survived by his parents, Dean and Verna Williamson; and two brothers, Scott and Todd.

JANIS KAY STEELE, 22, died of a heart attack Apr. 14 in Milwaukie, Ore. Funeral services were conducted by Rev. Robert Sulton. Interment was in Oregon City, Ore. Surviving are her parents, Mr. and Mrs. Walter Steele; one brother, Douglas; and maternal grandparents, Rev. and Mrs. Harvey C. Miller.

JESSE FRANCIS CLOUD, 73, died Apr. 8 in Trenton, Ga. Funeral services were conducted by Revs. Harold Mills, Cameron, Johnston, and Raymond Dean. He is survived by his wife, Gertrude, four sons and four daughters.

CHARLES S. NEAL, 71, died Mar. 28 in Saugus, Mass. Funeral services were conducted by Rev. William W. Restrict and Dr. J. Glenn Gould. Interment was in Danvers, Mass. Surviving are two sons, Rev. Paul and Alden; three daughters, Mrs. Frances Stickney, Mrs. Millicent White, and Mrs.

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Paul McGrady MR. EVANGELISM

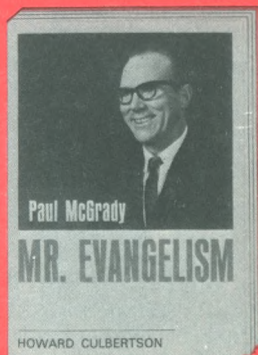
By Howard Culbertson

"No one will understand why the fruitful life of this man should end so suddenly. But all do rejoice that others have picked up the torch that fell from his hand and will carry it for many years to come. This volume tells briefly the story of Paul McGrady's life and gives something of his message. It will be a means of continuing his influence."

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BIRTHS

—to Rev. Jerrold and Lois (Quigley) Lake, Benton, Ark., a boy, John Mark, May 1.
—to Jamiel and Loretta (McFerren) Sliman, Many, La., a girl, Shanda Janell, Apr. 18.
—to Rev. Wayne and Joan (Parks) LaForce, Ruston, La., a boy, Stephen Paul, May 2.
—to Rev. and Mrs. Herb Smith, Kansas City, a boy, Herbert Glen, May 15.

ANNOUNCEMENTS

RECOMMENDATIONS

I am happy to recommend Rev. Virgil N. Radcliffe (415 Christiana St., Grafton, W. Va. 26354) as an evangelist to our pastors and churches. He has served on the West Virginia District for the past 11 years. His latest pastorate was to start a home mission church, which is now established and moving ahead. I trust our people will use this good man.—H. Harvey Hendershot, West Virginia district superintendent.

Rev. Asa Sparks, who for the past three years has served as acting chairman of the Department of Sociology-Anthropology at Trevecca Nazarene College, will reenter full-time evangelism September 1. He may be reached through the college or at 91 Lester Avenue, Nashville, Tenn. 37210.—C. E. Shumake, Tennessee district superintendent.

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GENERAL SUPERINTENDENTS**

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District Assembly Schedule

Samuel Young	
Nebraska	June 19-20
Canada Central	June 26-27
Chicago Central	July 10-11
Eastern Michigan	July 16-17
Pittsburgh	July 24-25
Missouri	August 7-8
Virginia	August 14-15
Northwest Indiana	August 28-29
V. H. Lewis	
Northeast Oklahoma	June 18-19
Southwestern Ohio	July 2-3
Central Ohio	July 16-18
Kentucky	July 24-25
East Tennessee	July 31—Aug. 1
West Virginia	August 14-15
Kansas City	August 20-21
Tennessee	August 27-28
Joplin	September 10-11
George Coulter	
Maine	June 11-12
New England	June 18-19
Northwestern Ohio	July 9-10
Colorado	July 16-18
Northern California	July 23-24
Iowa	August 6-8
Indianapolis	August 13-14
South Carolina	August 21-22
South Arkansas	September 10-11
Edward Lawlor	
Nevada-Utah	June 19-20
Upstate New York	June 26-27
Northwest Oklahoma	July 23-24
Illinois	July 30—Aug. 1
Kansas	August 6-8
Minnesota	August 21-22
North Arkansas	August 27-28
New York	September 5-6
Eugene L. Stowe	
North American Indian	June 5-6
New Mexico	June 11-12
Northeastern Indiana	June 25-26
Michigan	July 16-18
Eastern Kentucky	July 23-24
Southwest Indiana	August 7-8
Northwestern Illinois	August 14-15
Wisconsin	August 21-22
Georgia	September 4-5
North Carolina	September 10-11
Orville W. Jenkins	
Dakota	June 11-12
Canada West	June 19-20
Oregon Pacific	July 16-17
Gulf Central	July 25
Akron	July 31—Aug. 1
Dallas	August 7-8
Louisiana	August 13-14
Houston	August 20-21
Southwest Oklahoma	September 4-5
Southeast Oklahoma	September 10-11

NEWS OF RELIGION

You Should Know About . . .

PRESIDENT NIXON EXPLAINS SUNDAY SERVICES, HOPES YOUTH TURNS TO RELIGION. Following the fourth in a series of interdenominational religious services in the East Room of the White House, President Richard Nixon spoke informally to a few friends about the value of the services.

Religious faith, he told Felix Belair, Jr., of the "New York Times," is something he acquired from his mother, so it has always been a necessary part of his life.

But he said he learned from experience that he could not, as president, attend a regular church service without becoming a source of distraction to the congregation and the cause of all manner of special preparations, including security.

Another reason given by Mr. Nixon was the opportunity provided by the service to bring together a cross section of his official family as well as members of Congress. Six members of the Cabinet were there on that fourth Sunday, as were employees of the White House social office and the correspondence section.

The President expressed the hope that, since the White House was a focal point of the nation, the young people in the universities and elsewhere might come to think there was something to be gained through religion after all.

GRAHAM CRUSADE RETURNS TO NEW YORK.

Madison Square Garden will become a massive cathedral June 13-22 as Billy Graham and his team return to New York after a 12-year absence. Twenty thousand people per night will hear a contemporary message of God's plan for man in the newly renovated sports center.



Graham

Following the New York City meetings, the next great crusades are planned for Anaheim, Calif. (for the Los Angeles and Orange County areas), September 26—October 5; and in Dortmund, Germany, April 5-12, 1970.

SILENT MEDITATION-PRAYER BILL SIGNED BY ILLINOIS GOVERNOR.

A bill which allows a period of meditation or a silent prayer at the beginning of the school day was signed into law by Gov. Richard B. Ogilvie.

Proposed by Sen. John J. Lanigan, Chicago Republican, the law will become effective July 1. It states:

"In each public school classroom the teacher in charge may observe a brief period of silence with the participation of all the pupils therein assembled at the opening of every school day. This period shall not be conducted as a religious exercise but shall be an opportunity for silent prayer or for silent reflection on the anticipated activities of the day."

IT SAYS HERE:—"A habitual cigarette smoker, passing a cemetery with his pal, said to him: 'That's Marlboro Country.'"

—"Sullivan Brothers Leaflet."

" . . . in the last days perilous times shall come. . . ." (II Timothy 3:1-5).

PRINTING PRESSES TURN FROM SCRIPTURES TO MAO—The Bible Society's contract with the Hong Kong Press, which has printed Scriptures for three generations, has been terminated, according to "Challenge," New Zealand's Christian weekly newspaper.

The press's entire capacity is now geared for the production of the "little red book" of the "Thoughts of Chairman Mao," the report indicated. Scripture production is now being spread over several printing firms.

Late News

TWO VIETNAM CASUALTIES

David Land

A member of Wichita (Kans.) First Church, Gunner's Mate David Land, of the U.S. Navy, was killed in action January 14 while serving as a bow gunner on a river patrol boat. A vital Christian, David shared his testimony with his shipmates until the time of his death. His parents are Mr. and Mrs. E. H. Land, of Wichita.

Gerald Angelley

Chief Petty Officer Gerald Angelley, of the Yuma (Ariz.) Grace Church, was killed in the crash of his helicopter April 19 while on a medical evacuation mission for the Navy Medical Corps. His plane was hit by enemy fire, and even though the pilot was able to get back from enemy territory, it crashed in an attempted landing and burned. He leaves his wife, Maxine, six sons and two daughters. □

SOUTHEAST OKLAHOMA DISTRICT GAINS IN "HERALD" CAMPAIGN

For the third consecutive year, the Southeast Oklahoma District showed an increase in subscriptions in its annual *Herald of Holiness* drive. A total of 1,162 subscriptions were secured, an increase of 85 over the previous year.

In three years under the leadership

of campaign manager Rev. Mike Courtney the district subscription total has increased from 617 to 1,162, with the percentage of goal reached increasing from 39 percent to 78 percent. □

PC GRADUATES 205

The fifty-ninth annual commencement at Pasadena College, Monday, June 2, honored 205 graduating seniors with Bachelor of Arts degrees, with an additional 50 receiving Master of Arts degrees.

Commencement speaker was Dr. John A. Greenlee, president of California State College at Los Angeles.

Dr. George Coulter, general superintendent, was guest speaker the previous day at the baccalaureate service, speaking on the subject "Foundations Count." Vocal music was provided by the 112-voice Choral Union of the college. □

NEWS OF REVIVAL

WICHITA (KANS.) Indian Hills Church saw 44 seekers pray through during their spring revival conducted by Rev. Mrs. Emma Irick, evangelist from Lufkin, Tex. The revival still lingers with the church, according to the pastor, Rev. Terry Rohlmeier. □

OF PEOPLE AND PLACES

REV. ROBERT G. NIELSON, pastor of Dallas First Church, has been selected as one of two delegates to represent the state of Texas at the International Institute on the Prevention and Treatment of Alcoholism which will be held in Budapest, Hungary, in June. Following the institute,



MR. AND MRS. LARRY BUESS were feted with a "Christmas in April" shower by the Cincinnati Stanton Avenue Church, prior to their planned departure for Beirut, Lebanon, to teach in our Bible school. In the photo (from left) are Miss Alice Everett, NWMS president; Mrs. Margaret Baker; Larry and Sharon Weeks Buess; and Pastor and Mrs. Robert Fowler with the two Buess children, Kent and Michelle. The new missionaries plan to leave for Beirut in September.

he and Mrs. Nielson will visit the Holy Land. □

DR. JOHN A. KNIGHT, who has served on the faculty of Trevecca Nazarene College since 1957, has accepted the position of chairman of the division of religion and philosophy at Mt. Vernon Nazarene College. □

MID-AMERICA NAZARENE COLLEGE announces the appointment of two new staff members. Jerrold (Jerry) Ketner, minister of Christian education at Kansas City First Church, will become director of admissions and will teach and hold the ranking of associate professor.

Gerald (Gary) H. Moore, also from the Kansas City First Church staff, where he has served several years as minister of music, will teach music at MANC and hold the rank of instructor. He will also teach music at the seminary in Kansas City. □

AIRPORT LIMOUSINE SERVES BROOKLYN SUNDAY SCHOOL. Pictured are children recently alighted from the airport limousine owned by the Miller Memorial Church of the Nazarene, Brooklyn, N.Y. Pastor Clarence Jacobs (right rear) is the very energetic pastor of this historic church serving a heavily populated area in New York.



TEN LOCAL PREACHERS—members of Tulsa University Church and students at Bethany Nazarene College and the Nazarene Bible College. These young men, all professing a call to the ministry during the past three years, recently combined their talents and energies in conducting a week of revival meetings in their local church. Their pastor, Rev. C. W. Roach, stands at the rear in photo, with Russell Branstetter, Rocky Pack, Larry James, Bob Lyons, Bob Atkinson, Marshall Keeto, Ron Walker, Tom Green, Mike Roach, and Mark Roach.



Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

THE CHURCH LIVES BY THE BIBLE

(June 15)

Scripture: II Kings 22:3—23:25; Psalms 118:26-29; 130; Ephesians 3:7-10; Colossians 3:16; I Timothy 4:11-16 (Printed: I Timothy 4:11-16; Ephesians 3:7-10; Colossians 3:16)

Golden Text: Colossians 3:16

The Church worships and witnesses. These functions fulfill her meaning and mission. That worship and witness are given to God in Christ, and directed by the Bible.

1. *Worship reformed by Scripture* (II Kings 22:3—23:25)

Finding, reading, and obeying the Word of God produced the reformation of a nation's worship and life under King Josiah.

Discovery of the gospel in the rubble of spiritual decadence and doctrinal distortion produced the Protestant Reformation under Luther, Calvin, and others.

Obedience to Scripture produced the evangelical awakening under Wesley.

The Bible forms and reforms the Church as the living God speaks through His written Word.

2. *Worship expressed in Scripture* (Psalms 118:26-29; 130)

Israel's psalter is still a manual of praise and devotion for the Church. There man's despair of himself and his hope in God are vividly expressed. The need to be saved and the confidence that God does save are dominant themes. To these are added hymns and spiritual songs by which our worship is informed and enriched under the new covenant.

3. *Worship centered in Scripture* (Ephesians 3:7-10; I Timothy 4:11-16)

By the teaching and preaching of Bible doctrine worship is also witness. Christ is preached by the reverent and relevant exposition of Holy Scripture. The Savior, for the knowledge of whom the Church was created and the Bible was given, encounters men through preaching and saves those who believe.

Bible preaching enhances worship, explaining its symbols, setting forth its Christ. Only a pulpit-centered worship, only the faithful preaching and hearing of God's Word, can prevent the Church from falling into error or lifeless orthodoxy or mechanical ritualism. □

Conducted by W. T. Purkiser, *Editor*

Our church board recently refused to call a "gospel quartet" to our church to sing because two of the members of the quartet smoke and we felt it would be a poor example before our youth. It is general knowledge that the men use tobacco. We have received a little criticism. Were we right or not?

I heartily commend you on your stand, and would recommend that you hold to it, criticism or none.

There might be some excuse for using

musicians of this type in your church, but for the life of me I can't think of one.

The question has been raised, Should today's Christians eat pork? What is meant by Acts 15:28-29, "That ye abstain from meats offered to idols"?

These are two quite different matters.

Today's Christians might refrain from eating pork for health reasons. They need not refrain for religious reasons, since the food taboos of the Old Testament seem clearly to be part of that "law of righteousness" of which "Christ is the end . . . to every one that believeth" (Romans 10:4).

The prohibition concerning eating meat offered to idols did not refer to pork, since swine were generally unacceptable as sacrifices even on heathen altars.

There are two points that explain the prohibition of "meats offered to idols." The reference is to the custom that prevailed throughout the Gentile world of sacrificing an animal on a heathen altar, then taking the carcass and selling the meat in the open market.

As far as Jewish Christians were concerned, there was a point from Old Testament regulation. The person who bought such meat could not be sure that it was "kosher," that is, that the regulations of the Old Testament regarding the killing of the animal and the drawing of the blood had been ob-

served.

Jewish Christians generally continued to observe most of the secondary laws of the Old Testament even though they no longer regarded these as the basis for their acceptance with God (Acts 21:20-26).

As far as Gentile Christians were concerned, there was the necessity of making a break with their old idol-worshipping days. Paul discusses this at some length in I Corinthians 8.

Theoretically, "an idol is nothing in the world," and "there is none other God but one" (I Corinthians 8:4). Practically, "there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered to an idol; and their conscience being weak is defiled" (I Corinthians 8:7).

For that reason, even Gentile Christians would be well-advised to avoid meat offered to idols.

Although some of the restrictions of Acts 15:28-29 seem to fall in the category of the ceremonial, they were justified by the need to remove every possible obstacle to fellowship between Jewish and Gentile Christians.

In John 14:28, Jesus says, "I go unto the Father: for my Father is greater than I." Would you please comment on this in regard to the equality of the Persons in the Trinity. I would like some more information on the subject.

Many people find verses like this (and there are others in the Gospels) confusing in relation to other passages (e.g., John 5:18; Philippians 2:5-11) that affirm the equality of the Persons in the Godhead.

Since I have elsewhere written rather extensively on the biblical evidence for the doctrine of the triune nature of God (in the book, *Give Me an Answer*, pages 11, 19, 30), I will just point out that the "subordination of the Son to the Father" is an integral part of the historic and orthodox doctrine of the Trinity.

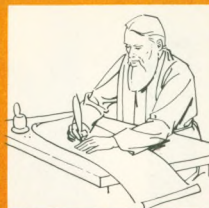
There is one God, subsisting as Father, Son, and Holy Spirit. Father, Son, and Spirit are one in nature and equal in deity but differ in office and administration. The technical way of saying it is that the Son is subordinate to the Father, and the Spirit proceeds from the Father and the Son.

If you are seriously interested, I recommend that you buy or borrow a copy of H. Orton Wiley's *Christian Theology*, Volume I, and study pages 393-439. It will at least save you from dismissing as untrue what you find difficult to understand.

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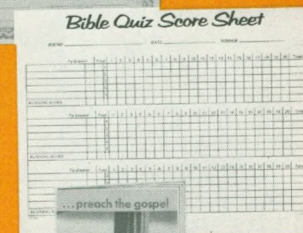
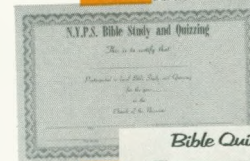
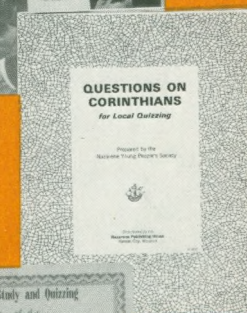
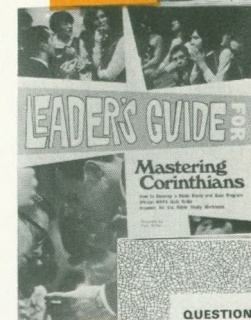
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"By All Means..."

"I wanna be like my dad!"

JUNE 15—INVENTORY DAY FOR DAD

DAD, what you *are* to your children means *vastly* more than what you *do* for them.

Spiritually speaking, too.

The woods are full of critics of the American scene who rattle a ball-point pen at the cracking-at-the-seams American home and shout, "The father is failing his children because he has majored on the wrong sense of values!"

Materially, today's father has done *very well*. Now don't downgrade yourself for that, Dad. You face daily the rugged challenge of providing for your family. The Bible makes it crystal-clear that a man who does not provide for his family "is worse than an infidel" (I Timothy 5:8). So don't browbeat yourself for that.

However, today's son and today's daughter need the example of a godly, devoted-to-Christianity type of father! Dad, have you set your affections on things of this world, or on divine matters? And can your children sense that in you? Are you batting your head off to pick up earthly goods and

in so doing bypassing the church, God, and the things of Christ? And do your children realize what your *real* values in life are?

Have you turned down some job in church because your work has you too tied up? You're anxious that the kids be active in Sunday school, church, youth group, etc., but they don't see much of an example in your life, as far as serving Christ is concerned.

Strange thing about Father's Day each June. It often ends up as inventory day for many dads. The sincere father asks himself, How am I doing *as an example*?

Today's world has no room for phony fathers. The *real* kind is needed.

Like the Apostle Paul wrote to young Timothy, "... be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

No more heartening words can come the way of any father than "I wanna be like my dad."

Spiritually speaking, too. □

—MEL LARSON
For EP NEWS Service

SAVE SOME"

Cor 9:22